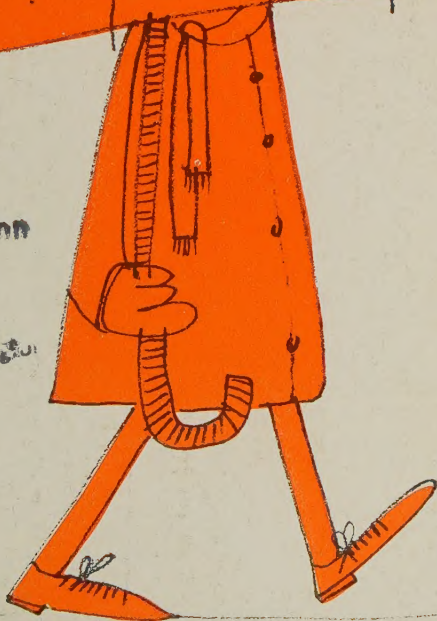
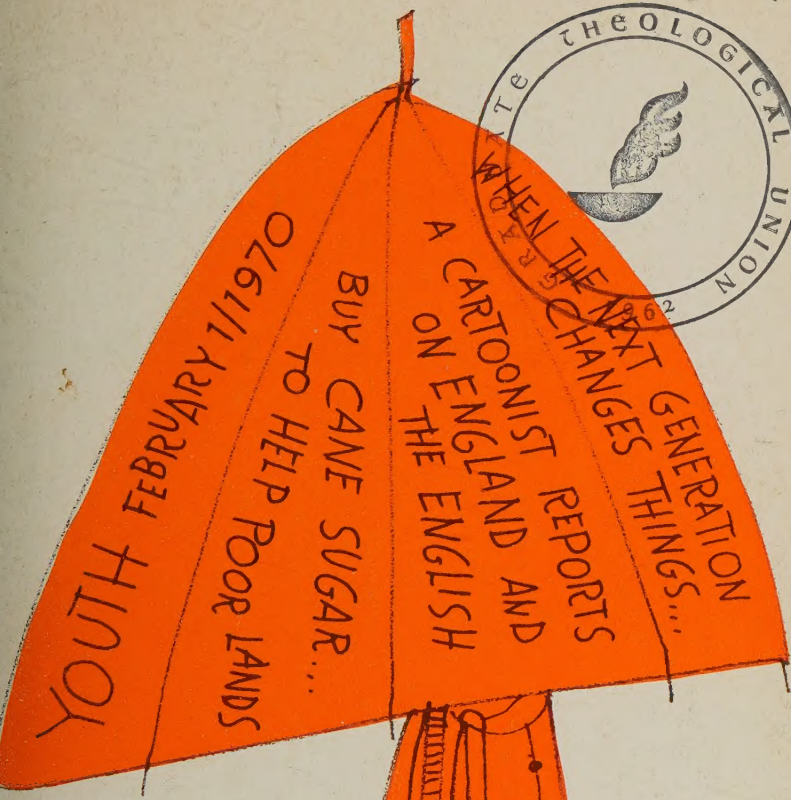
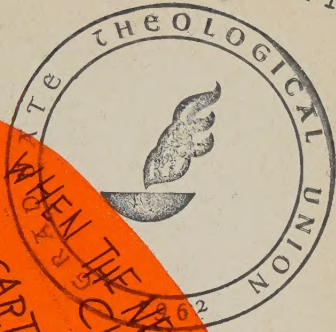


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WHEN THE NEXT
GENERATION STARTS TO
CHANGE ALL THE THINGS
YOUR GENERATION BUILT
WHAT WILL YOU DO?

Change is natural and healthy. By the time the next generation starts to change my ideas they will be changing stale ideas which will need changing.—Palmer Graves/18/Los Alamos, N. M.

I don't think it will be quite that fast; besides it is inevitable.—Pat Smeltzer/16/Elgin, Ill.

That's hard to answer. I will probably do what the older generation is doing now—try to make them conform. I hope I'm not that way, though.—Jeanne Gingrich/16/Toledo, Ohio.

First I'd try not to let it get that way by disciplining my children, and showing them who is boss!—Kristine Wunsch/17/Portland, Ore.

I will probably resent it some the way many adults resent what we are doing now. I will try to remember how I feel now about the older generation since the next generation will probably feel that way about us.—Beverly Pluth/16/Dickinson, N. D.

I don't know. I could say what I'd do, but you never know till you're in the situation.—Betty Flemmer/18/Mobridge, S. D.

Let them change it.—Terry Rothrock/18/McPherson, Kans.

I will not be able to accept them because they will oppose what I believe in, but I must understand the feeling they have to change is like those I once had and though as hard as it may be, I too must tolerate them and let time take its path.—Ann Haruki/14/Kappa, Hawaii

I hope and pray I will be changing right along with them!—Mary Krehbiel/18/McPherson, Kans

Rejoice!—Deborah Horton/18/Hamburg, N. Y.

I don't really know; it depends upon what they change and how they change it.—Elizabeth Cornell/16/Willingboro, N. J.

I will join them.—Murray Sanborn/19/Sanborn-ton, N. H.

I will call the next generation "Hippies, young punks, commies, destroyers," and everything else.—Anon./Sepulveda, Calif.

Right now I feel that I will try to accept it, but it probably won't work out that way—unfortunately.—Rachel Kurtz/17/Defiance, Ohio

Sit back and watch it.—Karl Berkey/17/Bunker Hill, W. Va.

I'll cross that bridge when it gets a little closer, but I've given it great thought.—Ellie Smith/18/Bay Shore, N. Y.

Each generation has to be itself and I'm not going to make them hold back feelings that I was allowed to express. If this generation makes any progress, some views will be carried over.—Kathy Condon/18/Westminster, Md.

Simple—help them, help them, help them, by God, help them!—Edward Thomas/17/Milwaukee, Wis.

I'll try to understand why and pray that they are doing the right thing.—Susan Grow/15/Mobridge, S. D.

What an intriguing question! I had never thought of that. I guess I'll just hope that what my generation builds up the next generation won't want to change.—Vicki Hayes/16/Defiance, Ohio

I will have to realize that the next generation, too, is as much different from my generation as the past generation has been to us, now. Changes are and always will be necessary. All generations, though, will have to communicate to change life for the better.—M'Lou Bemis/16/Los Alamos, N. M.

WHAT WILL YOU DO . . .

Hopefully be open-minded to the change and not condemn it, by saying they are all wrong. But respect the change although I might not agree with it.—Paula Schloneger/17/Plymouth, Ind.

I'll try to accept the ideas I feel are beneficial to the progress of humanity and discourage the others.—Debra Krikorian/18/Los Alamos, N. M.

The next generation won't necessarily change all we have built. I do hope they attempt to change our mistakes!—Maria Brown/16/Atlanta, Ga.

My own question. I don't know how to answer it myself.—Tina Nereson/16/Los Alamos, N. M.

Argue like the older generation is now. Crawl in my grave saying "My! How things have changed!" remembering the past when I was part of "it" and in now I'm out.—Bonnie Giese/16/Milwaukee, Wis.

I hope—just sit back and complain!—Debbie Schmidt/16/Polo, Ill.

I hope I will be open-minded enough to judge fairly the new innovations before deciding whether they are for the good or bad.—Kay Baker/16/Genoa, Ohio

PROTEST!—Claudia Lybrook/16/Kokomo, Ind.

When I first read this question it hit me right in the eyes and hurt bad. I'm one who fights to make changes and cuts down the establishment because I feel our generation has more to offer and I think we're right. What if my kids come along and do the same thing and tear down all I believe in and worked hard to get? I have an inkling of how my parents' generation feels now.—Mary Gardner/17/Goshen, Ind.

People have been building things up for many years. Many things have been changed, many haven't. The good deeds you do will generally survive you.

—Dave Heidemann/16/Brookfield, Wis.

If the things my generation builds up are successful they will stay—the bad, however long they took to build up, need and deserve to be torn down. It's the next generation's privilege to do their thing and be themselves.—
Diane Barrow/17/Madison, Wis.

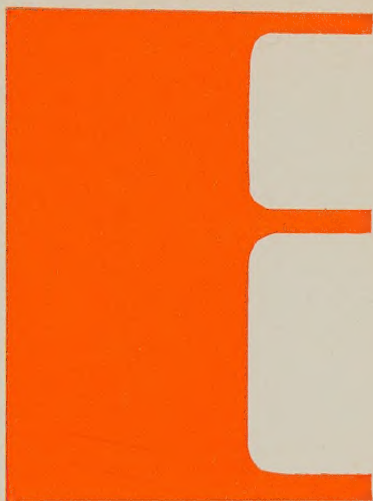
I hope I don't protest too violently to changes for the better. I will fight "tooth and nail" against changes such as are being attempted now. (Incidentally, I hope we are able to build a good enough society not to warrant many changes.)—Steve Eberhard/16/New Braunfels, Tex.

If it needs changing, I'll applaud.—
John J. Yukimura/17/Lihue, Hawaii

I will accept the changes for the better and realize we weren't always right.—
Chris Schnepf/15/Wauwatosa, Wis.

I think that the vast majority of the youth today believe virtually the same as their parents (this includes most activists, too); however, our society is polarizing to a large enough extent that there will probably be some drastic changes. Unfortunately, the reactionary element has the most support, so the change will probably be an increase of fascist suppression. Whatever the case, I will either be in the middle of the conflict, or in jail.—Tom DeCoursey/18/McPherson, Kans.

Depends on what my generation builds up and how well they build it and how strong it is.—Holly Willman/17/Indianapolis, Ind.



Probably wonder "just what this generation is coming to!"—Sue Engel/16/ Waterloo, Iowa

I will try to keep in touch and realize that they are trying to grasp at life as I once tried. Their way is bound to be as good as ours is—it can't get too much worse—at least that's what public opinion says.—Terri Ann Snyder/17/Morrill, Kan.

Probably act like the parents of today are doing, not be able to tolerate it at all, but also pray it's for the best.—Christa Turner/16/Nickerson, Kan.

Approach cautiously with an open mind and open ears, giving them the chance to express their opinions that I expect with my parents.—Paul Kozelka/17/Williamstown, Mass.

I will try to remember what it was like when I was trying to change things and try to help guide my children to change for the better.—John Cochran/18/Lewisburg, Ohio

I guess I'll just try to understand the changes.—Sue Meyer/16/Milwaukee, Wis.

THE LAMENT

I cannot speak,
a chain is on my heart which locks unbidden
every chance desire of my tongue.
I cannot see,
a blind is drawn upon my mind which blocks unbidden
every small detail of life.
I cannot hear,
a cloth doth bind my head which keeps me
from the truthful voice.
I cannot touch,
my hands are bound
with strings and ropes of rules.
Wherefore, O Lord, can I not speak or see or hear or touch?
How have I failed thee and thy wishes?
Only this must I know to be free.

AMEN

—Paul Maybury
Tampa, Fla.



Photo by Bob Combs

THE LIGHT

I climb in the car
 I feel elated,
 I came out of the darkness,
 I was enlightened
 Why keep it to myself?
 I feel like sharing
 With whom?
 Friends? They're just as puzzled as I was
 So share what you learned with them?
 Nah, they gotta dig it out themselves.
 So who do you share with?
 Parents?—No, No!
 They don't understand me!
 No—surely not them!
 But something in me says "Yes"!
 GO AHEAD! !
 Try it!
 It takes guts, girl!
 Yeah, but come on! !
 BANG! I tell them
 I think I'm doing great
 Mom interrupts
 Whoops! I almost lost her
 There! Back again!
 Keep going! !
 (car glides into the garage.
 Dad rushes out, slams the door.)
 He left me in the middle of a sentence!
 The light, the overpowering joy
 starts to flicker
 Nope! Hold on! Tighter!
 Sure, he slammed the door on ya,
 but don't give up!
 So, laugh it off!
 Yeah, (Ha) anyway it sure is groovy, Dad!
 Dad . . . Dad . . . ?
 The big door slams
 He's inside! Left me out!
 I'm trying to communicate with him . . .
 With people inside!
 But they shove me out . . . out in the cold.
 My light flickers . . . now it goes out!
 I tried! But failure!
 Do I dare try again?
 How do I get my light turned on again?
 God's word—Forgive! Don't give up!
 I'm going inside.
 Gotta find a match!

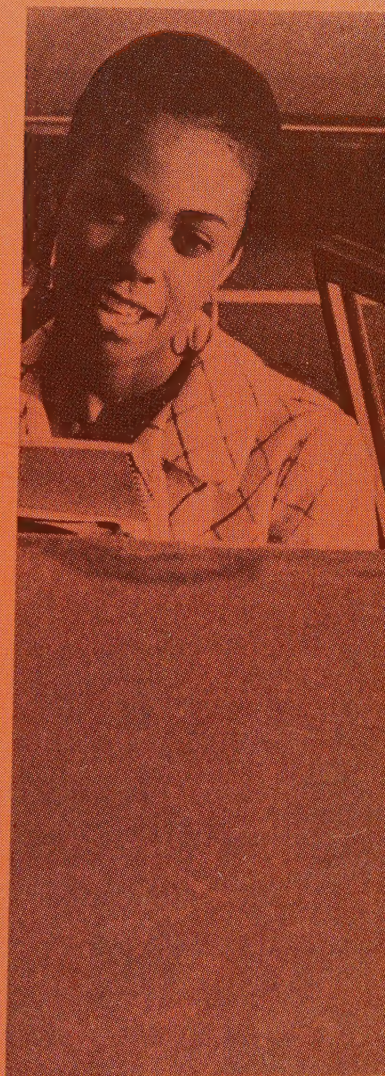


Photo by Eugene Davis

The problems of development are world problems. In Holland, the Cane Sugar Campaign was organized to educate shoppers that they influence the economy of the world.

THE CANE SUGAR CAMPAIGN

Photos by Elbrink, Thompson, Devaney, Thompson, Moore





If you could really do something about the suffering in the world—honest now, would you?



The housewives of Holland have been confronted with something new on the shelves of the supermarkets this past year: cane sugar packages in special sacks saying: "Cane Sugar. Buy products from poor lands. Cane Sugar Campaign." With each package of cane sugar, the buyer receives a free pamphlet reading:

More and more people are fed up: again and again we have to look at all the hungry and suffering in the world on our TV sets.

We are dead sick of all the need in the world. If you could only do something about it . . . more than just another donation, another drop in the bucket. . . . If you could really do something about the suffering in the world—honest now, would you really get worked up about it? Or wouldn't you really not give a damn that we who are living in a little island of well-being in a world sea of poverty, unemployment, sickness and lack of education?

If you don't want to do anything about it, don't read any further.

If you do want to do something about it read the following story.

In many poor lands which lie in the tropics sugar is made out of CANE.

This is grown on plantations which our forefathers laid out in colonial times. Some of these lands are just one big sugar plantation; as far as their incomes are concerned they are dependent largely upon the export and sale of their cane sugar. But it is made by us, rich whites, more and more difficult today for them to sell their cane sugar. For we make our own sugar from BEET.

In Europe it began with Napoleon, but without much success. Later yes, during the two world wars, we lost our contact with our colonies and out of necessity we began our own sugar campaign. And after the war we continued on a still greater scale. We



produce so much beet sugar now that we are not only self sufficient but have a surplus for exportation. All this means that the poor lands can hardly find a market with us any more for their sugar from CANE.

It also means the "customer is king" is being changed to "the customer is subject" for you pay too much for your sugar. European beet sugar brings about 11 cents per pound for the farmer; cane sugar brings only about 2 cents for the poor lands. But to make competition impossible for the poor lands, a tax is levied at the borders of European countries on the incoming sugar cane, and a tax of more than 9 cents. In the end, cane sugar is more expensive in the stores than beet sugar. . . .

Not only the poor countries are taken in by this policy; the consumer in the rich lands is too. We pay much too much for our sugar. We could help the poor countries tremendously if we let them take care of part of our sugar needs. Moreover we could pay much more for their cane sugar than the 2 cents they now get on the world market and still have it a lot cheaper than our own beet sugar. . . .

They and we consumers would both profit. Together we could then form a fund to cover the harm to the farmers who now earn their living by sugar beet culture.

Nice that justice can be so economical . . . if you just look further than your nose.

For the story of BEET-CANE

is only one of the many stories of an unjust world trade, which makes the rich richer and the poor, poorer . . . and you don't have to be an idealist to do something about the poor; for at the same

Campaigners set out to inform people of unjust trade structures and to arouse public opinion behind the International Sugar Agreement.



time you are doing something for your own well-being and your children's; in short, for the well-being of the whole world. Everyone can give expression to this choice; for everyone uses sugar. It is only an example, but an example with political power. In the grocery store you as consumer, as buyer take part in the decisions about the well-being of the world. Buy then sugar from CANE!

How did the Cane Sugar Campaign begin? In a room in Amsterdam a group of students got together for another of those endless discussions on the problems of the third world and developing countries. They were tired of talking and wanted to do something concrete. One of the students in that group said: "We wanted to give a telling example of how unjust the existing world-trade structures are to the poor countries, and to show a way to alter this basically wrong structure. Development is such a complicated problem that for many it is too difficult to understand properly. For this reason we have chosen a specific example in which people have an interest because they use the article themselves: sugar—but it could have been cocoa, tea, coffee etc."

The students soon got support for their ideas from students' organizations, church groups, peace movements, even political parties. And they began working out concrete plans. Doing their homework on sugar, they discovered a few things. For instance, about the International Sugar Agreement and why it is ineffective. That this agreement would set quotas on the amount of beet sugar produced by the rich countries, in order to give the poor countries more markets for their cane sugar. That the agreement is ineffective because most of the rich countries, including the Common Market countries, the United Kingdom, and the United States, had refused to sign the agreement.



So the Cane Sugar Campaigners decided to use the campaign not only as an example to inform people of the unjust trade structures in the world, but also to arouse public opinion behind the International Sugar Agreement, and to urge the Dutch government to sign it. In preparation for the campaign, the group studied and documented the problem. A lot of their information was supplied by the United Nation's Conference on Trade and Development. They found an importer of cane sugar who was willing to package his cane sugar in sacks designed by the Cane Sugar Campaign—sacks which read: "Cane Sugar. Buy products from poor lands. Cane Sugar Campaign." They found a couple of chain supermarkets who were willing to give out the pamphlet quoted earlier with the cane sugar. It was not long before sugar became a topic of dinner table conversation. The question during coffee break was no longer "One spoonful or two?" but "Cane or beet?"

Organizing local groups in communities all over Holland, the Cane Sugar Campaigners plagued their local grocers to stock cane sugar. They inundated the local papers—town, church, and school—with articles about sugar. They organized forums, teach-ins, exhibitions, and debates in their churches, schools, and organizations. They wrote their term papers about sugar. They made sure that their church and organizations switched to cane.

A measure of the Cane Sugar Campaign's success was the alarm with which the beet sugar industry reacted. The Beet Sugar Growers Union published a booklet calling the Cane Sugar Campaigners foolish idealists and defended the production of beet sugar and the beet farmer. A nationwide television debate was organized between the directors of the sugar beet industry and supporters of the Cane Sugar Campaign. It was held in the largest sugar beet processing plant in the country.

Beet vs. cane sugar is only one of many stories of unjust world trade, which makes the rich richer and the poor poorer.



With a large amount of support from the public behind them, the Cane Sugar Campaigners turned to the Dutch Parliament. It was Parliament which would have to reverse the decision on the International Sugar Agreement. Their lobbying culminated with a demonstration on Holland's biggest festival: St. Nicholas. Good Saint Nick himself came to Parliament and from his sackful of gifts pulled out a package of cane sugar for each and every member of Parliament—to the Minister of Economic Affairs he presented a cane sugar heart. Two days later, the Dutch Parliament voted overwhelmingly in favor of urging the Common Market to sign the International Cane Sugar Agreement.

This does not mark the end of the Cane Sugar Campaign. But it does mark the beginning of a new phase. Clearly the problems of development are not national but world problems. Concretely this means that if Holland should cut production of beet sugar, Belgium or France or some other rich country would be quick to fill the gap. A Campaign in Holland alone is useless. That is why the Cane Sugar Campaign is trying to spread itself to other countries of the Common Market and those rich lands which have refused to sign the International Sugar Agreement.

In Holland, these groups are considering starting new campaigns on cocoa, oils and fats, shipping trade, jute, private investment in poor countries, coffee, tea, textiles, or rubber. They hope that these campaigns can be coordinated internationally so that some of the rich countries will be brought to reconsider their stands on international agreements and discriminatory practices. The Cane Sugar Campaigners know that the removal of injustice in world trade and the social and economic development of poor countries is a long way off. But they feel that they have disproven the critics who say that there is nothing we can do about it.

—MARILEE L. KARP

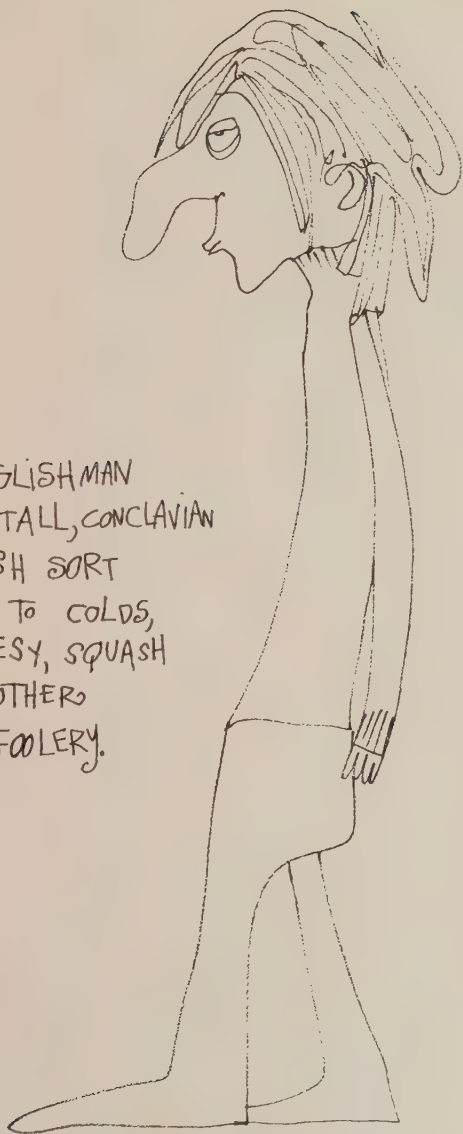
"Oh, to be in England now that spring is here. . . ." It isn't spring, but here-with is cartoonist Elsa Bailey's impression from her last visit to jolly old England. Join us in her delightful peek into and poke at the British isles and people.

ELSA BAILEY'S ENGLAND

THE ENGLISH LIVE IN AN ATMOSPHERE
OF PERPETUAL SOG, DRIP AND SLISH, AND
FOR THIS REASON THEY WERE FORCED
TO INVENT THE UMBRELLA, A QUAIN
INSTRUMENT DESIGNED TO
THWART RAIN. IT IS
STILL IN EXISTENCE.



AN ENGLISHMAN
IS A TALL, CONCLAVIAN
THINNISH SORT
GIVEN TO COLDS,
COURTESY, SQUASH
AND OTHER
BASHFOOLERY.





THE BRITISH SUSTAIN A GREAT
NUMBER OF ECCENTRICLES, TO
DEFEND THEMSELVES AGAINST
TOURISTS.

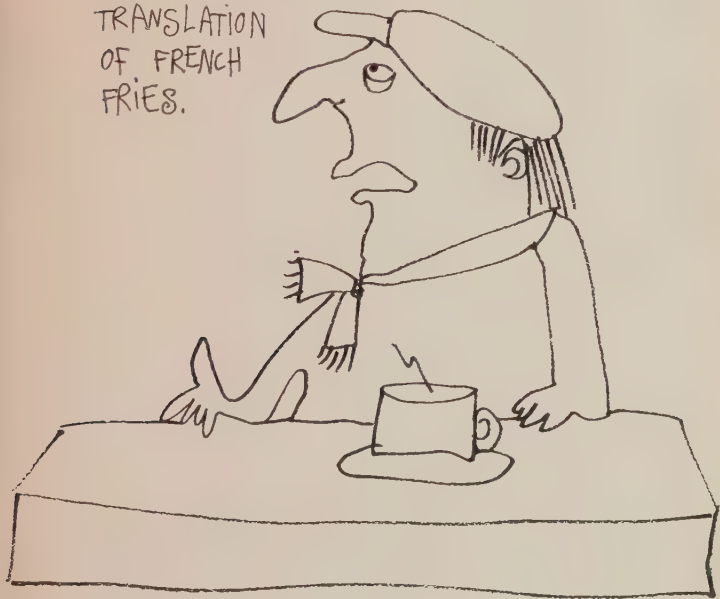


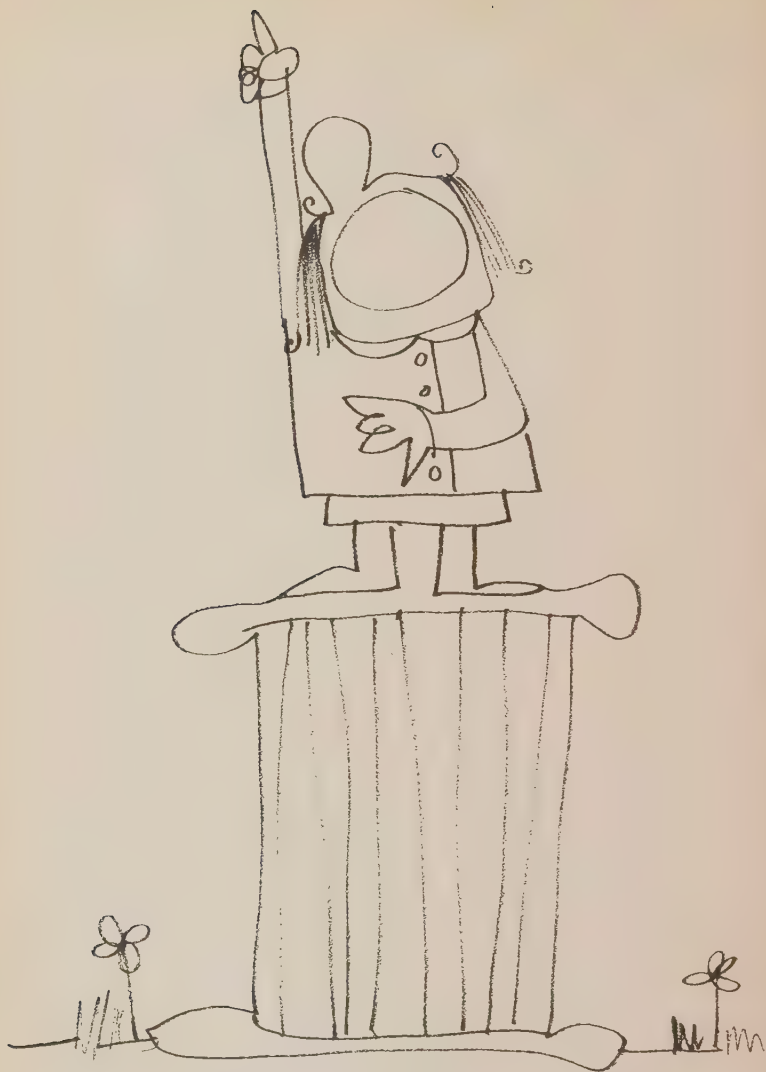
THE ENGLISH HAVE INITIATED
MANY CUSTOMS FOR EXAMPLE,
LONG BEFORE IT WAS SO
POPULAR IN AMERICA, THE
BRITISH WERE REFINING
& USING THE ENGLISH
ACCENT.



DUE TO THE FACT THAT THE ENGLISH HAVE NEVER QUITE ACQUIRED THE MORE SOPHISTICATED HABIT OF PUSHING & SHOVING, THEY HAVE HAD TO RESORT TO AN ANCIENT PRACTICE CALLED THE "QUEUE", WHICH IS BASED ON THE THEORY THAT THE SLOWEST DISTANCE BETWEEN TWO POINTS IS A LONG LINE.

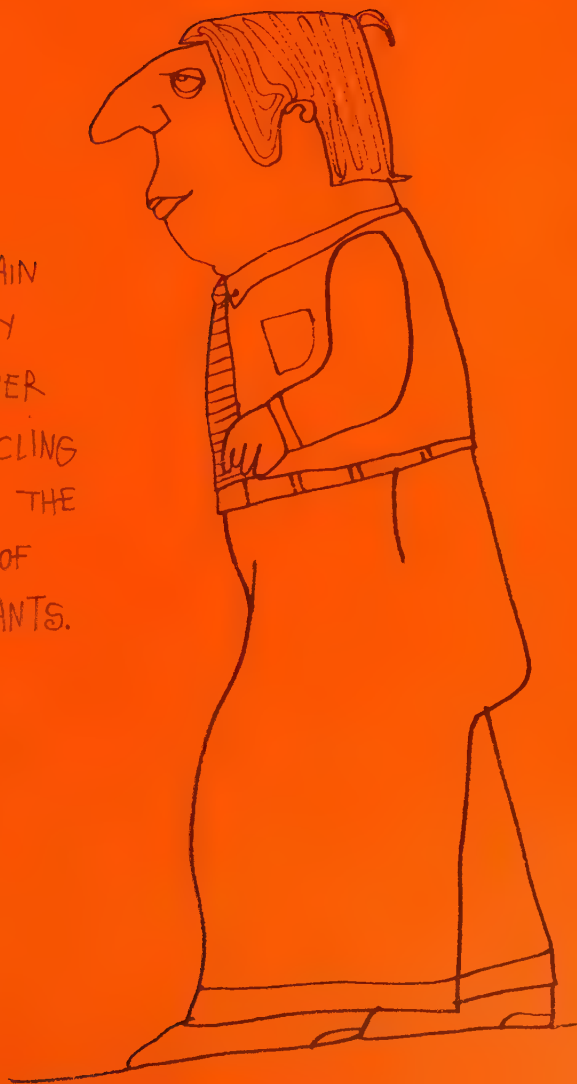
ENGLISH FOOD IS FAMOUS FOR
ITS MEDIOCRITY. THE TEA
HABIT WAS BEGUN SOLELY
TO PERMIT THE BRITISH TO
AVOID MEALS. DURING
HUNGER SPASMS THEY WILL
RESORT TO THE PURCHASE
OF CHIPS, WHICH ARE A
LOOSE ENGLISH
TRANSLATION
OF FRENCH
FRIES.





AND ALTHOUGH CIRCUMSTANCE IS SAID TO
HAVE ORIGINATED IN ROME, THE ENGLISH
CONTRIBUTED HEAVILY TO THE DISCOVERY
OF POMP.

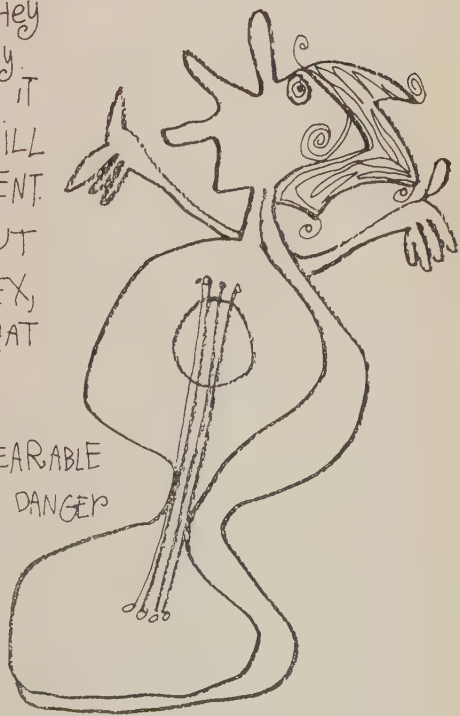
GREAT BRITAIN
IS THE ONLY
GREAT POWER
KNOWN TO CLING
RIGIDLY TO THE
TRADITION OF
BAGGY PANTS.





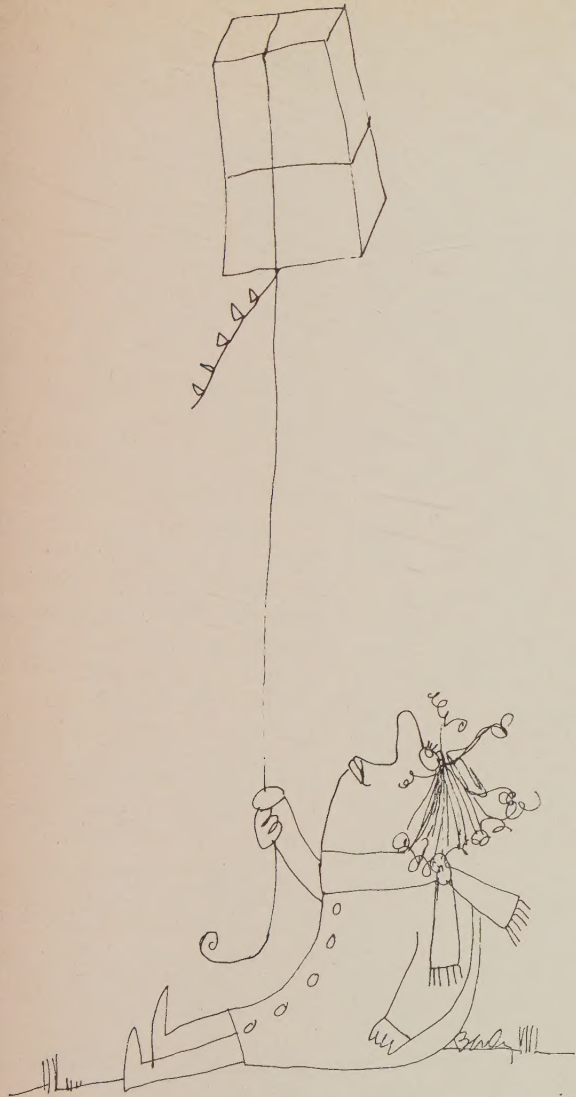
you CAN TELL THE YOUNG FROM
THE OLD IN ENGLAND BY THEIR
TREMENDOUS UNATTIRE. THEY ARE
SO BUSY DOING THEIR OWN THING THEY
BARELY HAVE TIME TO DRESS. AS A RESULT
YOU SEE GIRLS WHO HAVE WHIZZLED OUT OF
THE HOUSE WITHOUT SKIRTS, AND BOYS
WHO HAVE PUT ON BLOUSES BY MISTAKE

Y FAR THE MOST WEALTHRIDDEN
PEOPLE IN BRITAIN ARE THE
EAPBOUNDING RANKS OF ACID
ROCK STARS, MANY OF WHOM
RE UNDER 20, AND ALL OF
WHOM ARE OVERWROUGHT.
GHTSOME LIPS AND PANTS
RE THEIR KEYNOTION.
HEY ARE ALSO DEEPLY
INCERE, AND BODILY
EXCEEDINGSOME. WHEN THEY
BUY A ROLLS ROYCE THEY
ARE CAREFUL TO ORDER IT
IN PINK SO THAT IT WILL
NOT SEEM ESTABLISHMENT.
HEIP SONGS ARE ABOUT
LOVE, LANDSLIDES, AND SEX,
BUT NOT ORDERLY IN THAT
NECESSARY.
THEY ARE A TOTALLY ENDEARABLE
BREED, & CLEARLY IN NO DANGER
OF EXTINGUISHMENTATION.



BUT DESPITE THE WILD
TENDENCY OF YOUTHFULLY
BRITISHERS TO SECRETE
THEMSELVES BEHIND MADLY
OVERGROWTHS OF HAIR, THERE
IS NO HIDING THEIR VIGOROUS
AND VITALITY.





IT IS THIS REPORTER'S CONCLUSION
THAT (DESPITE WARS, STRIKES, FAMINE
AND THE COMMON MARKET)
THERE WILL ALWAYS BE AN ENGLAND.

TOUCH and GO

RESPONSE TO ARMBANDS—"HAPPY BIRTHDAY, JESUS"

EDITOR'S NOTE: In our December 21, 1969 issue of YOUTH, we provided our readers with an armband and on it were the words, "Happy Birthday, Jesus." We invited you to share whatever reactions you received if you wore it. The following is a sampling of reactions:

- The best reaction I got was from a fellow teen who tried to read it without my noticing it and then looked into my eyes, "That's pretty groovy. I never thought of it that way." The worst reaction came from another teen who said, "Are you weird? That's making fun of God." —B.J., New Enterprise, Pa.

- I wore it as a button. There were a lot of real good reactions. Most were, "Where did you get it?" I got a few funny looks, though.

—J.M., Wasco, Calif.

- "What are you hippies trying to start now?" asked an older adult.

—A.N., Hartford, Conn.

- "Is he still alive? I thought we'd already killed him" was the reaction I remember most.

—M.R., Boston, Mass.

- My minister wanted to borrow it to wear as he shook hands at the door of the church at the close of the services.

—M.K., Buckhorn, Ky.

- The reason people gawked at my armband was probably because I have long hair and some people think that people who wear their hair long don't fit into the Christian way.

—M.D., Nashville, Tenn.

- Most of them didn't look cause they thought it was another armband to protest war. The ones who did take time thought it was a good idea. The best reaction was "How is he today?" Another reaction was "Who's he?" P.S. I think this was one of the best issues you ever published.

—J.W., West Chester, Ohio

FEELING GROOVY, TOO!

I really dig your December issue and all the contents of songs and pretty designs for Christmas. Now that it is over, you realize warmth and friendship of so many people. I think that life is really groovy. My thanks!

—B. E., South Bend, Ind.

A MINISTER RESPONDS

My feeling is that the December 21 issue is unworthy of the birth of Jesus. And I have a suspicion that the magazine is not speaking to the people who are receiving it by reading it. The ghetto people do not read YOUTH magazine.

—O. B., Chicago

GIVE ADULTS A CHANCE TO SPEAK OUR PIECE TO YOUTH

I read your YOUTH magazine and I get mad. I'm sick of being kicked around. Young adults are trying to push youth into a mold. We're trying to do "our thing" too. It's time we got a chance

peak our piece to youth. We've been trying for 20 years to make the world better wherever we happened to be. I think some things are better than they were. I think youth have a better opportunity to express themselves, be themselves, than anytime in history.

I don't feel guilty for the way we've used my life thus far. I'm sure we could have done better but who couldn't improve themselves? I don't feel I've left the world in worse shape than when I found it. I'm not giving the youth a worse place in which to live. They're going to have to try to solve a few problems, too. It's time we worked together instead of each trying to be so unique that we bring the world to our feet.

—J.W., Williamson, W. Va.

EDITOR'S NOTE: The above letterwriter enclosed the following as her response to "Lonely Teen's Prayer" which appeared in the December 7, 1969 issue of YOUTH magazine.)

The Cry of One Over 30

I feel tired, Lord, but I don't think I'm sick. I'm just a little over. I want to stay home today. I'm tired of acting grown-up. What do young people expect of me anyway? I'm only human. There's so much to learn in this world. So much to do. So many things to do. Just the thought of all those footballs, whispering, pencil sharp-

ening. I don't think I can stand being a teacher another day.

What do they want from me? My children, my students, my church, all are pushing me for something—more responsibility, a spotless house, clean clothes, efficient teaching methods—but they don't seem to care if these things are best for me. I'm being cornered, pressed into a mold. I've got to dress like a teacher, have my hair just right, think the right kind of theology as an example for youth. "Encourage the youth! Let them do their thing!" What about me?

Am I being selfish? I don't need the money. Why not be like the "flower children?" Oh! To escape some of the responsibility! It's not my fault the school board can't find enough teachers. They expect too much! Lord! Help them to understand what it's like being over 30 and confused! They need basic skills in this computer age, don't they? Lord, help me to face another day.

I need a day to myself. I need to get those pictures painted that are so vivid in my mind. Must I always suppress my creativeness in order to help youth have a chance to do their thing? Give me patience. Just one more day. Help me!

But there was no voice;

No one answered,

No one heeded. (1 Kings 18: 29)

AND

TOUGH

Remember the words of the Lord Jesus—How he said it
is more blessed to give than to receive.

We are asked to give, Lord,
But tell us, what will you take?

We are asked for courage, God,
But will you accept our fear?

We are asked to be generous,
But will you take our greed?

Tell us, God, what will you take?

God, they want us to sacrifice,
But what do we know about that?

They tell us that Jesus sacrificed,
But all he got was a raw deal.

They tell us a life of public service is the greatest,
but the public servants we know are either
crooked or broke.

They tell us to live for others,
But the cool ones among them are making
a pile for themselves.

God, why is it that people use your name to ask
for so much bunk?

So tell us, what will you take?

God, would you take our weakness?
Weakness can afford some things that
strength never can.

Weakness can afford mercy because it knows
what fear feels like.

Weakness can afford to share things
because it usually has to.

Will you take our weakness, God?

We know it's not much to give,
But at least it's real.

And there's something else, God,
it's all some of us have.

All things come of thee, O Lord, and of thine own have we
given thee. AMEN.

—John N. McAllister